

JUN 27



Federal Council BULLETIN

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June, 1932

ONE DAY when Phillips Brooks was walking along the shore of Maine at low tide, he observed isolated pools on the broken coast, and felt, sorrowfully, that this typified the broken-up condition of Protestantism. Toward evening, when he looked out from his porch, he saw something different. There were no longer separated pools, because the tide had come in!

There are tidal movements taking place at the present time. I look for a spiritual tide to come in, deep enough to leave the pools far below any denominational plummet-line. Then I will not care if the Presbyterians say that the water is five feet deeper under where they are than where the Methodists are! It will not make any difference as long as we all have enough of sea depth under us and enough of sea wave before us to float the great enterprises of the Kingdom of God.

BISHOP FRANCIS J. McCONNELL.

A JOURNAL OF INTERCHURCH COOPERATION

Coming Events

Embarrassments are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

GENERAL SYNOD OF THE REFORMED CHURCH
IN AMERICA
Kingston, N. Y.June 2

NATIONAL COUNCIL OF FEDERATED CHURCH WOMEN
Detroit, Mich.June 15, 16

GENERAL SYNOD OF THE REFORMED CHURCH
IN THE U. S.
Akron, OhioJune 21

COMMITTEE OF INTERNATIONAL MISSIONARY COUNCIL
Herrnhut, GermanyJune 23-July 4

FEDERAL COUNCIL OF CHURCHES, ADMINISTRATIVE
COMMITTEE
New York, N. Y.June 24

NORTHERN BAPTIST CONVENTION
San Francisco, Calif.July 12-17

WORLD'S SUNDAY SCHOOL CONVENTION
Rio de Janeiro, BrazilJuly 25-31

UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK
Geneva, Switzerland.....August 13-20

CONTINUATION COMMITTEE, WORLD CONFERENCE ON
FAITH AND ORDER
Wiesbaden, Germany.....August 24-31

GENERAL CONFERENCE OF THE SEVENTH DAY
BAPTIST CHURCH
Adams Center, N. Y.August 23-28

ASSOCIATION OF WOMEN PREACHERS
Chicago, Ill.September 13-16

BI-ANNUAL CONVENTION, EVANGELICAL BROTHERHOOD,
EVANGELICAL SYNOD
St. Louis, Mo.....September 17-20

FEDERAL COUNCIL OF CHURCHES, ADMINISTRATIVE
COMMITTEE
New York, N. Y.September 23

COMMITTEE OF REFERENCE AND COUNSEL, FOREIGN
MISSIONS CONFERENCE OF NORTH AMERICA
New York, N. Y.September 28, 29

INTERNATIONAL CONVENTION OF THE
DISCIPLES OF CHRIST
Indianapolis, Ind.October 11-16

UNITED LUTHERAN CHURCH IN AMERICA
Philadelphia, Pa.October 12

FIVE YEARS MEETING OF THE SOCIETY OF FRIENDS
Richmond, IndianaOctober 18-24

FEDERAL COUNCIL OF CHURCHES, QUADRENNIAL
Meeting
Indianapolis, Ind.....December 6-10

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VOL. XV, No. 6

JUNE, 1932

THE EDITORIAL OUTLOOK

The Reality of Prayer

If radio's slim fingers
Can pluck a melody
From night and toss it over
A continent or sea;

If the petaled white notes
Of a violin
Are blown across a mountain
Or a city's din;

If songs, like crimson roses,
Are culled from thin, blue air,
Why should mortals wonder
If God hears prayer?

—*Ethel Romig Fuller.*

Toward a New Doctrine of Church and State

THE STUDY of the relation of church and state, which is now being conducted by a special committee of the Federal Council with the assistance of the Research Department, is concerned with one of the oldest and most baffling problems in religious and political history. Ever since the ancient Hebrews organized a political society on a theocratic pattern men have sought to effect some sort of durable synthesis between religion and politics.

In the Middle Ages the church was in the ascendancy and the state was at times reduced to a condition of servile dependency. The modern mind marvels at the spectacle of Henry IV, a miserable suppliant, standing barefoot for three days at Canossa seeking the forgiving favor of Pope Gregory VII. That implacable foe of the

papal power, John Calvin, erected at Geneva a theocratic system in which the intrusion of church discipline in civic affairs reached startling proportions. Even in our own American history there are chapters which show the civic power largely subservient to the discipline of the church; we find a puritanic Protestantism practicing control over civic affairs as relentless as that against which the Reformation leaders revolted.

The effort to bring Cæsar to the feet of Christ is as old as Christianity. Indeed, the persecution of the early Christians was due not to their profession of an alien religion—for Rome was extraordinarily tolerant of religious cults—but to the dogged resistance of that little band of disciples to the imposition of a political system in which the secular authority was paramount. That ideal they could not accept, and the effort of the Empire to force it on them ignominiously failed.

But it cannot escape any careful observer that all current efforts toward making religion and the church influential in politics are in sharp contrast to those of earlier periods of Christian history. The modern mood is utterly different, and current efforts are based on a different philosophy. We have all become secularists to the extent of subscribing to the modern creed of separation of church and state, having made a virtue out of what was once a shame. Even the most militant representatives of church agencies in the field of legislation insist that church and state must be separate. Protestantism has now, for example, become an effective support of our secular school system, even while fighting for reform legislation so vigorously as to incur the bitter enmity of many forces in the community.

In other words, in the modern state the church is a definitely subordinate institution which, so far as the Protestant groups are concerned, will-

ingly accepts this subordinate constitutional status, but seeks to compensate for the limitation by the exercise of corporate influence. In doing this the church inevitably commits itself to a continual struggle, the essential feature of which is a conflict between our modern secularist political philosophy, which we Protestants have accepted, and the old theocratic urge which we nevertheless feel to be implicit in the Christian religion.

Whatever may be the validity and the wisdom—and our constituency is sharply divided on the point—of specific church programs of political reform and of particular methods of exerting religious influence in civic affairs, is it not clear that our whole Christian tradition, Protestant and Catholic alike, is at war with the prevailing modern theory of the absolute secular state? By and large, religious leaders have accepted this doctrine, as the history of the World War eloquently testifies. Indeed, the present opposition to this political doctrine is being led chiefly, not by churchmen, but by sociologists and political scientists who owe no allegiance whatever to the church. In various quarters today, perhaps less within the church than outside it, the question is being raised, "Upon what meat hath this our Cæsar fed that he is grown so great?" Even in the august circle of the U. S. Supreme Court voices have lately arisen challenging the supremacy of the state in the sphere of ethical behavior and in relation to conscience.

It is strange that in a time when militant church action in civic affairs—on behalf of prohibition, for example—has been taken for granted by so large a section of Protestantism in America, we should have done so little in the way of evolving a philosophy that would furnish a rationale for our policies. Can we continue to assert and to practice a right of political action while at the same time accepting the philosophy of the absolute state with power to ride over conscience in wartime and to subordinate the most precious individual liberties, as so commonly happens in times of industrial strife? Is the political power an ultimate and inclusive sovereign in human affairs? With all their crudities was there not something authentic about the theocracies of the past in that they bore testimony to an ultimate spiritual ideal?

No Protestant voice is likely to be raised in behalf of the identification of ecclesiastical with political power, but we are at last realizing that the modern theory of the absolute state orphaned the conscience of the individual.

Strengthening the World's Peace Machinery

HOW CAN the peace machinery of the nations be strengthened? This question presses for an answer. The Sino-Japanese dispute revealed the need for a reconsideration of peace policies. The world's peace machinery has by no means broken down; on the contrary, the evacuation of all Japanese troops from the zone of the recent military activities in Shanghai reflects, in a measure, the growing effectiveness of the peace movement. The need, however, of more completely integrating the United States into the organized efforts of nations for the maintenance of peace becomes increasingly apparent.

In this connection, we suggest that the churches give careful consideration to the Twentieth Century Fund's Report on Economic Sanctions. The Committee issuing this report included among its members Honorable Alanson B. Houghton, Chairman of the Federal Council's Commission on International Justice and Goodwill. It is suggested in this report:

"that the signatories of the Pact of Paris should enter into an appropriate protocol or agreement supplemental to that Pact whereby they will engage themselves, in the event of hostilities, actual or threatened, promptly to consult together with a view to determining upon measures of non-intercourse which would be appropriate to prevent the threatened breach of the Pact, or if it could not be prevented, to end hostilities and to restore the status existing prior to the breach."

The Committee has further suggested that among such measures of non-intercourse might be (a) a cessation of any shipment of arms or munitions or other absolute contraband; and (b) such further measures, *short of the use of armed force*, as may be determined to be appropriate and practicable under the circumstances of a given case. It is proposed that the United States, as an initiator of the Pact of Paris, call a conference of the signatories of that Pact "with a view to their adherence to a supplemental protocol or treaty which shall provide for such consultation and action as are here suggested."

The measures of non-intercourse recommended in this report are not to be accompanied by military action—a point of vital concern to the churches. In the Covenant of the League of Nations, it is precisely because military sanctions seem to follow so swiftly upon the heels of economic sanctions that the peace forces of the

United States have been loath to give their unqualified support to the League. An armed blockade of a nation violating the Pact is to be avoided and can be avoided. Measures of non-intercourse can be enforced simply by the port and police authorities of the nations. A simultaneous embargo upon the shipment of goods to an offending nation could be put into effect solely by pacific and civil police processes. Such action could not justly be construed as anything like an act of war.

Moreover, the injustice of subjecting the civilian population of a treaty-breaking state to starvation is avoided in the plan outlined by the Committee on Economic Sanctions. As explained by the executives of the Twentieth Century Fund, "Food shipments to an offending nation should, and could, be excepted from any such joint embargoes." It is pointed out that "an international boycott which would cut off indiscriminately *all* intercourse with an offending nation might cause severe and unequal business and financial losses to the nations enforcing it. By allowing for elasticity in the application of measures of non-intercourse, however, the plan proposed permits a choice of those which in each particular case would have the maximum effect on the nation against which they are applied, and which would impose the minimum of burden upon the nations applying them."

So long as the United States pursued a policy of aloofness in connection with a violation of the Peace Pact, it would either be forced to trade with the warring nation, thus aiding the violation of a solemn treaty, or it would have to declare an independent embargo against the offender. Obviously either of these two policies is to be avoided. And they can both be avoided by the adoption of the proposed supplement to the Pact, providing for prompt consultation by the signatory nations. The plan, moreover, does not raise the moot question of American membership in the League of Nations. It "would reduce to a minimum the profit and prestige of war without committing the United States to the use of armed force in any form, and without an assumption of any of the obligations and entanglements implied in membership in the League of Nations."

We heartily commend to our readers a dispassionate study of the proposals recommended by the Twentieth Century Fund's Committee on Economic Sanctions. Copies of the full report can be had from the Federal Council of Churches, or directly from the office of the Fund, 11 West 42nd Street, New York.

The County a Cooperative Unit

AS a political unit the county has always played an important part. Can it play as significant a role as a religious unit? This is a question which is being considered with increasing interest by those who are concerned about the efficient cooperation of the denominations.

The State Sunday School Association (which has developed into the Council of Religious Education) was built upon and out of the county units. The Young Men's Christian Association has tested out the county as a unit for Christian service. To a limited extent, State Councils of Churches have done the same.

A new development is now being observed in County Ministerial Associations, springing up more or less spontaneously. The automobile has made possible the realization of the desire for larger fellowship, especially on the part of the rural pastors, and also for grappling more effectively with common tasks. In some counties not only the clergymen but also other groups who are eager to strengthen the religious and social life of the community are getting together.

The Federal Council of Churches wishes a more complete list of these county associations and will be glad, in its turn, to keep in touch with them in ways that may be mutually helpful. The cooperation of readers in forwarding information about county ministers' associations or councils of churches to Rev. Roy B. Guild, Secretary of the Federal Council's Committee on the Extension of State and Local Cooperation, will be appreciated.

Dawn or Thunder on Germany's Horizon?

LOVERS of the Christian Church should take courage from what is happening in stricken Germany these days. For some years following the severing of the state-church relationship and the putting of membership on a purely voluntary basis, we have been hearing of resignations from the churches. That tide is turning. Another tide of greater significance is the steady increase in the number of voluntary offerings for the support of the churches. The amount of money thus available does not yet compare with the former sums raised through church taxes; but the trend is notable.

In a time of extraordinary difficulty, the German churches are exerting themselves to serve the common need. In the national economic

tragedy they have seen a challenging opportunity to show what Christian love and fortitude can do. In spite of crushing financial loads, in spite of occasional collapse of institutions of the Church's Inner Mission—which corresponds to a combination of home missions and social service—the German Christians are facing the crisis with courage, steadfastness and sound common sense. With characteristic determination and realism they are putting up a determined front against corrosive political propaganda, against the weakening of the family morale and against accentuated vice conditions brought about by enforced idleness, poverty and overcrowding.

As in the middle ages on the Continent, the Church appears once more as a refuge for the distressed, the last bulwark against despair. Seeing the necessity for emergency relief and recognizing the waste of competitive organization, the Church has integrated its program with voluntary and governmental agencies. It is affording constructive leadership in the relief of unemployment. Such action is an effective rejoinder to the Communist's denunciation of the Church as the tool of selfish class domination.

A recent visit of an American observer trained in social work revealed the fact that, whereas the debts carried by many inner mission institutions—hospitals, orphanages, homes for the aged, settlements and the like—are almost ruinous, nevertheless the institutions are not closed because the small tradespeople and workers to whom much is owing are unwilling to press for payment. They know payment is impossible without ruining the institutions. They are so strongly in sympathy with the work being done that they are anxious to see it go on at this time of universal suffering and need.

A further obvious element in the present church situation in Germany is the profound gratitude felt by church leaders toward Christians in other lands who have shown sympathetic interest in various ways. "We appreciate sharing in adversity," they say, "even more than in times of comparative affluence." The genuineness of this feeling is touchingly evidenced by the fact that they in turn are sharing what little remains to them with the evangelical churches of Austria, Poland and the Balkans.

One has to know something of the distress of Germany to appreciate what the feeling there is toward such a united movement of the churches as that represented in the Universal Christian Council for Life and Work. From the German church point of view, it has been the one great gesture most inclusive and most inspiring since

the war. Germany went into it with enthusiasm. She has felt disappointed that there has not been more aggressive interest shown in some other lands. She has been surprised that there were not more determined efforts on the part of Christian groups in other countries to see her problem and plead her cause before the bar of the world's moral judgment. She has fretted because of what seems to her the spineless way in which the churches have accepted the vicious wrongs of the Versailles Treaty as if they constituted an unchanging foundation for all time. But she has shown patience; she has done her full part, at considerable cost, in the Life and Work movement, and she has paid her share of the finances when other more able national groups were failing to do so.

In the light of these facts, it is not surprising to find a man like Dr. Erich Stange of Kassel saying: "If the Stockholm movement is allowed to die out, it may not cause a ripple in America or England; but it will be a disaster on the Continent. Any future effort at world-wide church cooperation will be faced with the discouragement growing out of such a failure." He sees, as do others, the possibilities of the present venture as a bridge over which the divided forces of Christ may pass to greater international unity.

Much has been said and written, much more whispered, about the coming debacle of Christianity on the Continent. And no sane person who knows the facts can dismiss the dismal warnings as meaningless. There is thunder on the horizon—to quote John Ruskin and Glenn Frank. Russia's example is enormously influential; her weight is thrown full against religion. The air is preempted by atheist programs sent out by such powerful radio stations that most of the Christian messages are drowned out. The press is freely used to cast ridicule and scorn upon the institutions of Christendom. Yet, to revert to Ruskin's telling figure, there is dawn on the horizon! As has happened so often before in her long history, the Church rises to her best under oppression and in the face of adversity. Despite the influence of the Russians, there is Barthianism with its strong emphasis upon the absoluteness of God. Despite the weakening of the state props which long held up the Church financially, there is the strong rallying of millions who out of their poverty are giving generously. Despite the defeatism of age, which sees civilization crumbling, there is the indomitable courage of youth, availing itself of the ancient strength of Christianity and pressing on toward what will be at least a moral, if not an economic, victory.

Plans for Reinforcing Worship Formulated

AT THE first meeting of the Federal Council's new Committee on Worship held on April 26, plans were initiated for intensifying the movement for reverence and orderliness in Protestant worship. The representatives of the various Protestant bodies without exception reported that there is an awakening interest in worship among their constituencies. The program of the Federal Council's Committee is to center around the reinforcement of this tendency through the cooperation of the responsible leaders in the major denominations.

The specific plans adopted include the issuing of a pamphlet which will give complete information concerning the new orders of worship now being used in various denominations and the materials which are of special help to ministers in the conduct of public worship. Among the new books of worship which were reported upon were the Presbyterian Book of Worship, which has just come from press; the revised Protestant Episcopal Book of Common Prayer; the New Methodist Episcopal Ritual and Orders of Worship, which was to be presented to the General Conference of that denomination, and the Free Church Book of Common Prayer in England. The assembling of the material on the subject of worship by the Federal Council's Committee further includes a study of the various manuals of devotion, both ancient and modern, and the historic liturgies of the various branches of the Church.

The special Committee on Literature has Rev. Oliver Huckel as its chairman.

Another committee was appointed to study the common elements in worship and to make recommendations as to the order that is best suited to the cultivation of the sense of the presence of God and fellowship with Him in worship. The committee appointed to study this field is to work under the chairmanship of Rev. Clarence H. Wilson.

The necessity for greater attention to the conduct of public worship on the part of the theological seminaries in their training of ministers was another subject that received decided emphasis. It was voted that a committee should be appointed to report on this subject, especially in the light of the survey of theological education now being made by the Conference of Theological Seminaries, and to report its findings at the next meeting. The committee which was charged with this responsibility is headed by Professor William Adams Brown.

One of the means agreed upon for developing the interest in worship throughout the rank and file of the churches was the holding of retreats and conferences

for this purpose. The program of the Congregational Commission on Evangelism and the Devotional Life for bringing ministers together in seminars on worship was especially commended. It was decided to request all state and local councils of churches to include in the programs of their annual retreats and convocations provision for a presentation of the place of worship in the life of the churches.

In an opening address, interpreting the reasons why the Committee on Worship had been created by the Federal Council, the Chairman, Bishop Thirkield, commented on the slipshod methods into which some ministers have fallen in the conduct of worship. He emphasized the distinctive contributions which the various historic churches have to make toward reverent and spiritually helpful worship, ranging all the way from the liturgy of the Anglicans to the "holy silence" of the Quakers. He cautioned against the danger of drawing a false contrast between worship on the one hand and prophetic preaching on the other, insisting that the two should always go hand in hand and reinforce each other.

Methodists Erase the Color Line

Among the significant actions taken by the General Conference of the Methodist Episcopal Church at its quadrennial meeting in Atlantic City in May was the passage by an overwhelming majority of the following resolution:

"Whereas: 'There cannot be Greek and Jew, circumcision and uncircumcision; barbarian, Scythian, bondman, freeman, but Christ is all and in all'; therefore,

"Be it resolved: that the General Conference of the Methodist Episcopal Church shall hereafter meet only in cities where hotels, sufficient in number to accommodate its delegates, shall in writing agree to meet the following conditions:

- "(1) No segregation of specific groups in room assignments.
- "(2) No discrimination against any delegates in the use of hotel entrances, lobbies, elevators, dining rooms and other hotel services or facilities.
- "(3) Specific instruction of hotel employes by the hotel authorities regarding the interracial character of the conference and the treatment of all delegates with equal courtesy."

The resolution was presented by Rev. Ernest F.

Tittle, minister of the First Methodist Episcopal Church at Evanston, Ill., and the Lecturer on Preaching on the Lyman Beecher Foundation at Yale University this year.

The resolution is in line with the recommendations on conference arrangements involving racial groups worked out last year by a committee of national religious and social organizations called together by the Federal Council of Churches. The General Coun-

cil of Congregational and Christian Churches voted similar action at its biennial session in Seattle last summer. The Student Volunteer Movement, the Young Women's Christian Association, the Young Men's Christian Association, the Federal Council of Churches and the Federation of Woman's Boards of Foreign Missions are some of the organizations which have held their conferences under such arrangements for a number of years.

Unemployed Women Placed in Church Offices

DURING the unemployment drives in New York during the last two winters, Dr. Worth M. Tippy, Executive Secretary of the Federal Council's Commission on the Church and Social Service, was given checks aggregating \$40,000 by a New York State business man, who had been deeply moved by the plight of the unemployed, especially of unemployed women, with the request that they be used to most advantage for those who were discovered to be in distress. The money was placed wholly at Dr. Tippy's disposal, with the provision that the name of the donor should remain anonymous.

This generous gift came at about the time when Dr. Tippy had been asked to undertake the organization of the campaign among the women of the churches of all faiths in the Emergency Work Fund Drive in New York in 1931. The continuation of the gift proved its usefulness when he was asked to assume the same responsibility in the Unemployment Drive of this year.

At first, considerable amounts were appropriated from the anonymous gifts to the American Red Cross, The Association for Improving the Condition of the Poor, the Charity Organization Society, and to Mrs. Belmont's Committee of the City Emergency Work Fund. Last fall, however, it occurred to Dr. Tippy that *two* objectives might be accomplished through the money: he might arrange employment for women in church offices, thus giving them assistance in a self-respecting way, and at the same time strengthen the various Protestant headquarters in New York, whose staffs were depleted because of the pressure of declining income. Young women in real distress were sent to Dr. Tippy's office by the Emergency Work Bureau; after careful conference and study, assignments were made to the various religious organizations.

Following this plan, 120 young women were placed in forty church headquarters. These offices agreed to coach those who might need instruction, to hunt jobs for them so that more could be taken on, to pay half of the \$18 weekly wage in many instances, and to employ these women on their own budgets whenever

it might prove possible. This made the money go a long way. In some cases girls had to be given medical and hospital care because of undernourishment and worry. Their cooperation with Dr. Tippy's office and with the organizations to which they were assigned has been splendid.

We are now confronted with the necessity of reducing the number that can be helped, and in ways that will bring the least hardship to all concerned. A considerable number can be carried on the payroll, made possible by the anonymous donor, through the summer and fall. We had hoped that before the time came for closing the work gifts from other people could be secured, since our generous friend had given all that he could, or that these women would be able to get back to a regular occupation. In this we have been disappointed.

No work ever undertaken by this Commission has given greater joy to those who have been carrying out the plan. We have come to know so many capable persons who have always been independent but who have had the grueling experience of being absolutely cut off through a national calamity for which they had no responsibility. They have made exceptional records in the offices to which they have gone. Several have been taken on permanently. Others have had several months' respite from anxious distress. Careful attention is being given to the protection of those who must be dropped.

HELEN L. WOODWARD

LABOR SUNDAY MESSAGE

Copies of the Message for Labor Sunday (September 4) are already available for ministers, council secretaries, and editors. Detailed suggestions for Labor Sunday observance and copies of the Labor Sunday Message can be secured from the Federal Council's Commission on the Church and Social Service, 105 East 22d Street, New York. The price of the message is 4 cents per single copy; \$1.00 per 100 copies.

Churchmen Support Proposal to Ban Offensive Armaments

THE Administrative Committee of the Federal Council of Churches at its April meeting gave its unqualified support to the movement now gaining headway in several countries for the total abolition of weapons peculiarly designed for military aggression. The text of the resolution, as recommended by the Commission on International Justice and Goodwill, follows:

"We call the attention of our constituency to the striking proposals made at the Geneva Conference by many delegations, including the delegation of the United States, to abolish weapons peculiarly fitted for aggression.

"While recognizing the difficulties inherent in the task of differentiating between 'offensive' and 'defensive' armaments, we believe it is clear that certain weapons are of primary value from the standpoint of military aggression. The American delegation at Geneva advocates 'special restrictions for tanks and heavy mobile guns; in other words, for those arms of a peculiarly offensive character.' France asks that special consideration be given to such offensive weapons as battleships, bombing planes and large submarines. Great Britain, Italy and a number of other governments have voiced their approval of placing special bans on aggressive armaments. With all such proposals we are in hearty accord.

"The governments of 59 nations, having by the Pact of Paris officially renounced war, should now renounce and abolish weapons designed primarily for aggressive purposes. The drastic reduction or total abolition of such weapons would greatly enhance the significance of the Peace Pact, allay deep suspicions and fears among nations less prepared to make war, prevent rivalry in armaments among all nations and tend to insure the success of the Disarmament Conference.

"With aggressive weapons abolished, national security will be greatly increased, and reductions in military budgets certain and large. Armaments among all nations would be strictly limited to the status of a police force for the maintenance of law and order.

"We appeal to the members of our churches and to citizens generally to take early and appropriate action on this constructive program."

Copies of this resolution were transmitted to President Hoover, Secretary of State Stimson, and to the members of the American delegation at Geneva.

Christian groups in other lands are taking a similar position.

The Disarmament Committee of the Christian International Organizations, with headquarters at Ge-

neva, recently adopted a Declaration which reads as follows:

"WHEREAS by unanimous resolution the General Commission of the Disarmament Conference has instructed the Special (Technical) Commissions to draw up lists of weapons deemed to be:

- (a) specifically offensive in character
- (b) specifically efficacious against national defense
- (c) particularly dangerous to civilian populations

"WHEREAS various weapons were, and still are, proscribed for certain states members of the Conference with the declared purpose of diminishing the danger of aggression

"WE URGE that, in order to minimize the technical difficulties that are so apparent in the efforts of the experts to draw up the lists aforesaid, the various weapons proscribed for certain states by the Peace Treaties should be regarded *ipso facto* as constituting the list of 'primarily aggressive' weapons."

The weapons regarded by this Committee as being peculiarly aggressive in character include warships of over 10,000 tons, submarines, tanks, heavy artillery, and military aviation. Action was also taken by the Committee against the preparation and use of chemical and bacteriological warfare.

WALTER W. VAN KIRK

NEW LITERATURE ON THE FAMILY

Three new publications of the Federal Council's Committee on Marriage and the Home indicate the great service which it is rendering to church workers.

The first is a revised edition of "Ideals of Love and Marriage." This is a pamphlet of twenty-four pages, available at 5 cents per copy, setting forth what the Committee believes to be the Christian standards to be maintained.

A special printing of this booklet, in a most attractive form as a "Gift Edition," has also been brought from press. This is especially designed for purposes of presentation to young couples at the time of their marriage. This Gift Edition, with cover printed in gold and white, is available to ministers at 10 cents per copy.

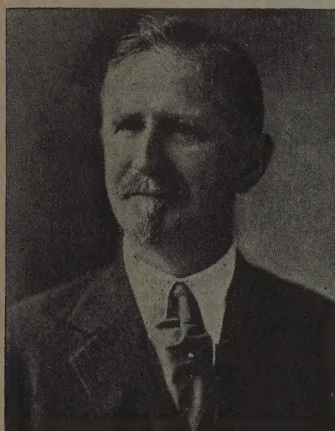
Another of the new publications is a bibliography on young people's relationships, marriage and family life. This is a comprehensive survey of the literature of the field, with suggestions as to the more valuable materials. It is issued at 5 cents per copy.

The full report on the intermarriage of members of different Christian communions, popularly called "mixed marriages," has also come from press in pamphlet form and is available at 5 cents per copy. There has been a wide demand for this statement since a summary of it appeared in the press of the country in March.

Northfield Retreat in Interest of Evangelism

FROM JUNE 15 to 17, Northfield, Mass., closely associated with the inspiring work of Dwight L. Moody, will be the scene of a conference and retreat in the interest of developing the spirit and program of evangelism throughout the churches. It will meet under the auspices of the Federal Council's Commission on Evangelism, Bishop A. R. Clippinger, Chairman. The sessions will be held at the Hotel Northfield.

A series of four devotional addresses will be given by Dr. Ralph S. Cushman, of the Asbury Methodist Episcopal Church of Rochester, N. Y., who has just been elected a bishop by the General Conference at its meeting in Atlantic City. The inspirational quality of Bishop Cushman's speaking and writing is widely known.

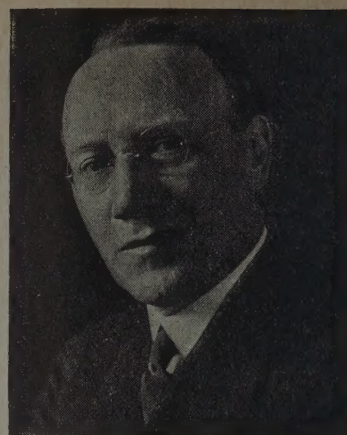


ROGER W. BABSON

A feature of outstanding interest is the address on "Church Attendance" by the distinguished layman, Roger W. Babson, of Wellesley Hills, Mass., to be followed by a discussion of this subject.

Among other special themes to be

treated are "The Place of Religious Education in Evangelism," which will be discussed by Dr. Harold M. Robinson, of the Presbyterian Board of Christian Education, and "Evangelism among Students," which will be the subject of Rev. J. Stuart Innerst, of Westerville, Ohio, who has recently had impressive success in religious work among students. "Reaching the Unchurched" will be the theme of Dr. C. C. Rasmussen, one of the Lutheran leaders of Washington.



RALPH S. CUSHMAN

Bishop Wilbur P. Thirkield is scheduled to give two addresses—one dealing with "Spiritual Power through Worship" and the other with "The Evangelistic Message for Today."

A theme of exceptional interest is "The Ministry of Music," which will be outlined by Justin Lawrie, of Washington, D. C.

Dr. Goodell and Dr. Bader of the Federal Council's staff will address themselves respectively to the themes, "The Christian Convictions That Make Effective Evangelists" and "What Next in Evangelism?"

Russian Refugees Safely Reach South America

IT IS A PLEASURE to be able to report that the first transport of Mennonites from Harbin, Manchuria, forced to leave Russia, has reached Paraguay. The official cable says:

"Arrival of Harbin group Casado, May 4. They are well. Number of persons, 373. 78 families. Condition of colony satisfactory."

Puerto Casado is the port on the Parana River, whence the refugees will be moved inland, by train and wagons, to their ultimate destination in the Chaco. The American Section of the Central Bureau for Relief has aided in this program of rehabilitation.

The long voyage from Manchuria started on February 22, when eight fourth-class railway carriages were pressed into service to take this first group to Shanghai. The weather was bitter cold. The train ran out of the war zone around Harbin only to run into the

siege of Shanghai, but at last, on the 27th, the little band of pioneers boarded the liner which took them safely to France, there to be transferred to another port and thence to Buenos Aires. The French authorities facilitated their progress in every way, and the local papers commented on their air of hopefulness and their amazing good health after all the hardships and anxiety they had endured.

The Lutheran refugees, 404 strong, have also left Harbin. They embarked from Shanghai on May 7, on the S.S. Porthos, for Marseilles, where they are expected to arrive on June 11. Their destination is Brazil.

The American Mennonite Board reports that there are still about 200 of their people left in Manchuria, and that these will be moved over to Paraguay as soon as their expenses can be met.

C. E. Pickett Heads Church Conference of Social Work

AT THE annual meeting of the Church Conference of Social Work held in Philadelphia, May 15-21, Clarence E. Pickett, Executive Secretary of the American Friends Service Committee, was elected President for 1932-33, succeeding Right Rev. Charles K. Gilbert. To readers of the BULLETIN this will seem an especially appropriate and happy choice, in view of the cooperation between the Federal Council and the Friends Service Committee in miners' relief. Mr. Pickett directed the relief work of the Friends in Europe during and after the war. He was formerly professor of Biblical Literature at Earlham College, Richmond, Ind.

The Conference attracted deep interest, and publicity in Philadelphia papers was most gratifying. Important contributions were made in the sessions to strengthening the relations between religious leadership and professional social work.

The opening Vesper Service on Sunday afternoon, May 15, was in charge of Mr. Pickett, who conducted a typical Friends service of worship. He explained the Friends custom of silence and the spiritual influences that operate in a quiet time. After such a period, Professor Frank J. Bruno, newly elected

President of the National Conference of Social Work, gave the address.

The ministers' conference on Monday was especially valuable and animated. The Federal Council's program on the family was outlined. The speakers were Professors L. Foster Wood of Colgate-Rochester Divinity School, James P. Lichtenberger of the University of Pennsylvania, and Hornell Hart of Bryn Mawr. The gist of the discussion was that the churches should concentrate their attention upon the causes of family troubles and their removal by educational methods, rather than upon legalized methods for the control of divorce.

Bishop Francis J. McConnell made a characteristic address at the luncheon at the Hotel Benjamin Franklin on Monday noon, on "Changes in the Social Order Demanded by the Christian Ethic." The annual dinner Tuesday night was the largest and best of the three years of the Conference. Dr. Edward Devine spoke on the revision of the Social Ideals of the Churches, now in process, and Chester D. Pugsley of Peekskill, N. Y., who is contributing generously to the financing of the Conference, was introduced and spoke briefly.

Dr. Price Honored for Federation Work

ON MAY 6, a testimonial dinner in honor of Dr. Orlo J. Price, in recognition of his twelve years of service as Executive Secretary of the Federation of Churches of Rochester and Monroe County, N. Y., was held in connection with the annual meeting of the federation. The occasion was an impressive tribute to the leadership which Dr. Price has exercised.

In the letter regretfully accepting Dr. Price's resignation because of the necessity for a long period of rest after serious illness, the representatives of the church forces of Rochester said:

"Your leadership of the Federation marks an epoch in the history of church cooperation in Rochester. You have been in the place of leadership from the beginning, and it is a significant thing that the Federation of Rochester and Monroe County has never suffered a period of disintegration, but has moved steadily on to its present strong position.

"Moreover, we realize that through your leadership the Rochester and Monroe County Federation has been influential in all of the cooperative church movements of this country. It has been only a just recognition of your wise and constructive leadership, together with your knowledge of cooperative Christianity, that you have been honored so constantly by the Federal Council of the Churches in America by its claim upon your counsels."

Some of the observations made by Dr. Price in his letter to the Executive Committee of the Rochester Federation are so discerning that they have equal value for the cooperative movement in other parts of the country. He said:

"Our most difficult problem has always been to define the field of the Federation's work. We have learned that a Federation cannot be a reform society, tho' it must carry on reform work sometimes. It cannot be a law enforcement league, tho' its efforts must be on the side of law and order. The Federation cannot be a prohibition society, tho' ours has always placed itself squarely on the dry side. It cannot be a Y. M. C. A. or a Y. W. C. A., as it must stand on a broader platform than these. It cannot be a Chamber of Commerce or a Labor Council, for it must at times take positions opposed to them both. It cannot cater to or become the servile follower of any other group, however powerful, within or without the churches without losing its soul, and its place of usefulness in the community. It must sometimes take the unpopular position if it is truly to represent the churches."

News of Interdenominational Life and Work

Brooklyn Calls W. E. Saunders

The churches of Brooklyn, New York, are rejoicing in the announcement that Rev. W. E. Saunders, pastor of the Marcy Avenue Baptist Church, has accepted the unanimous election to the General Secretaryship of the Brooklyn Federation of Churches.

Mr. Saunders is a young minister, born in 1894, who has rapidly risen to a place of leadership in Brooklyn. As the pastor of the Marcy Avenue Baptist Church, he has been such a warm supporter of the federated program that on the death of Dr. Fred M. Gordon, formerly the General Secretary, all eyes turned to Mr. Saunders. In the interest of unification of Protestant effort, Mr. Saunders has also been called to be the General Secretary of the Brooklyn City Mission Society.

J. H. Carpenter, to whom the Brooklyn Federation of Churches is indebted for his work in religious education for the past six years, is to be associated with Mr. Saunders as Director of the Department of Religious Education and also Finance Secretary of the Federation.

Buffalo Council Makes Advance Step

The Buffalo Council of Churches, at its meeting on May 5, took a step which is believed to be without precedent in federated church life when the Polish National Catholic Church was elected to full membership in the council. Hitherto, councils of churches, although not constitutionally limited to Protestant bodies, have been made up exclusively of Protestants. The Polish National Catholic Church, which has now become a member of the Buffalo Council, is a part of the group generally described as the "Old Catholics." Their historic origin lies in their unwillingness to accept the authority of Rome. Their worship is like that of the Roman Catholic Church, except that the Polish tongue is used.

At the same meeting of the Buffalo Council of Churches, the Grace-Messiah Universalist Church and the First Unitarian Church of Buffalo were received into membership.

Cincinnati Churches Cooperate in Extensive Social Service

The annual report of the Cincinnati Federation of Churches presents an impressive record of the social service program which it carries on, especially its ministry to the unfortunate. A mere enumeration of several aspects of the program is sufficient to indicate that in the Federation the churches of Cincinnati have found a highly efficient way of

working together in behalf of great numbers of persons in need who would otherwise be neglected.

A representative of the Protestant churches at the Juvenile Court has the oversight of an average of 65 boys per month. Another representative at the court has the oversight of an average of 30 girls per month. Still another has oversight of the colored youth released on probation from the Juvenile Court. He cares for an average of 61 cases per month.

At the General Hospital, a Protestant chaplain is maintained who makes an average number of 41 visits per day. A Big Sisters' Home is maintained to care for problem girls. The average number of girls in the Home is 18. An Immigrant House of Friendliness is sustained with a diversified program, including employment service, groups for boys and girls and adults, a Daily Vacation Bible School and ministry to persons in need. The total attendance at the Immigrant House of Friendliness is 125 daily.

What is believed to be a unique program is that of the School for Crippled Children, which is maintained by the Federation of Churches with a staff of 18 regular teachers, with sessions every Friday afternoon during the school year and an enrollment of 160. A somewhat similar feature is the Children's Convalescent Sunday School, attended by children whose physical condition prevents them from attending the regular Sunday schools of the city.

Rochester Has New Type of Lenten Program

The Federation of Churches of Rochester and Monroe County, during the past Lent, conducted a new experiment in connection with its program of united meetings. For a number of years noon-day speakers have been secured for downtown meetings in the city. This year it was decided to arrange also for addresses by the same speakers in various outlying districts of the county. One service was held at Brockport, 19 miles west of Rochester, and another at Honeoye Falls, 18 miles east of Rochester. Much to the surprise of the leaders, the attendance in these two towns was as large as the meetings in the downtown section of Rochester. The speakers were Bishop William F. McDowell and James Gordon Gilkey.

English Church Council Has New Executive

All who are interested in the progress of church federation throughout the world will be gratified to learn of the

election of Rev. S. W. Hughes, the highly successful pastor of Westbourne Park Baptist Church, London, as the new General Secretary of the Evangelical Free Church Council of England. It is also a matter of great satisfaction that an anonymous gift of £2,000 from a British friend of the movement has made it possible to defray the deficit with which the organization has been cumbered.

Rhode Island Has Seminar on Mutual Understanding

Protestants, Roman Catholics, and Jews participated in a two-day seminar in Rhode Island during the first week in May. The discussion sessions, in which 400 persons participated, dealt with the social hurts which inter-group prejudices cause. Genuine religious differences were recognized. There was a serious attempt on the part of each group to appreciate why and how members of other groups hold their positions. One evening five Roman Catholic priests, five Protestant ministers, and five Jews sat at a U-shaped table and discussed relationships before an audience of 800 in Alumnae Hall of Pembroke College, Brown University. Rev. Everett R. Clinchy, Secretary of the Federal Council's Committee on Goodwill between Jews and Christians, was asked to lead the U-Table conversation, during which the range of topics included clarification of fundamental doctrines and difficulties created by special positions on inter-marriage and similar problems.

Among the speakers who emphasized the common quest for the spiritual interpretation of life were Dr. Dwight Bradley of Newton Centre, Pres. Robbins W. Barstow of Hartford Seminary, Rabbi Louis Wolsey of Philadelphia, Acting President Albert Mead of Brown University, and Father Lorenzo McCarthy, President of Providence College. Bishop James DeWolf Perry of the Protestant Episcopal Church, and Bishop William A. Hickey of the Roman Catholic Church, actively encouraged the seminar. Dr. William Appleton Lawrence of Grace Episcopal Church, and Dr. Arthur Bradford of Central Congregational, represent the Protestant ministers on the continuing executive committee for next steps in education for understanding and goodwill.

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CHRISTIAN LIBERTY AND CHURCH UNITY.
By M. G. G. Scherer. Revell. \$1.75.

THE DOCTRINE OF GRACE. By Members
of the Theological Committee of the
World Conference on Faith and Order.
Macmillan. \$4.50.

THESE TWO VOLUMES, appearing simultaneously, make different approaches to the same end. The second partially illustrates, by indirection and implication, the contention of the first and at the same time reveals its limitations.

To Dr. Scherer, Secretary of the United Lutheran Church, whose widely lamented death occurred shortly after the publication of this book, Christian unity is, and ever will be, a fugitive ideal, ever escaping us. It cannot be organized, but subsists only in utmost freedom. The New Testament indicates no intention of any organization. It was left "to sanctified reason and common sense to determine what is most suitable" for given time, place and need. While there was a family unity, all organization in the Early Church was local, each individual church being autonomous.

It is rather difficult to reconcile Dr. Scherer's conception of unity and liberty with his own loyalty to the Lutheran body which he served with such fidelity, and which is highly organized, nationally and internationally, with officers and bodies of no mean authority and with a required doctrinal exactness. He hardly succeeds in his "attempt toward the correlation of these two ideas" of liberty and unity. He overlooks the highest liberty, which is the liberty to give up its exercise for the common good. His unity is little more than a spirit of kindness and forbearance. He fails to find any *via media* such as our human limitations are constantly requiring in our living together. Moreover, following his almost sweeping idea of liberty, he appears almost contradictory of it in his conception of confessionalism. While "it is a solemn duty for every church to help to integrate," this should not be sought regardless of faith and doctrine. The trouble is that Dr. Scherer makes, or at least indicates, no distinction between "faith" and intellectual formulations of that faith, known as doctrine. Therefore, unity must await identity of confession, in the sense of these intellectual formulas. His liberty would preclude all unity except that of disembodied spirit. And yet at the same time he speaks of "fellowship in worship" and of cooperation in service.

In the second volume, sixteen noted Christian scholars, with much erudition, have interpreted the doctrine of grace as

it is held in several major Christian bodies. The Conference of Lausanne sought the common confession of doctrine which Dr. Scherer regarded as essential to unity. Thus it began, not by finding those things held in common, but by a discussion of intellectual differences. Its message had, to be sure, revealed its oneness of faith, using the word in the meaning of Jesus, but the approach to creed, doctrine and form strayed far from the message. This volume brings Lausanne back to the message and to faith. As the Archbishop of York says, "it makes clear the important fact that Christians" are "asserting the same truth in different terms."

The conclusions of the Committee and of the Bishop of Gloucester are very significant indeed. First of all, the committee finds that the very word "grace" is used "in three main senses," out of which they reach, by both elimination and synthesis, one very simple meaning. After discussing several subsidiary theological concepts, they confess to the paradox into which such a discussion always leads our feeble human minds and conclude that "the mistake has been that theologians have aimed at philosophical consistency," and that "these speculations are not a necessary part of the Christian faith." (The plain, simple Christian will hear this with relief and gratitude!)

Dr. J. Vernon Bartlet closes the academic discussion by asking: "Ought differences as to the meaning of sacramental grace, in senses not capable of experiential verification by faith—or the reverse—to be suffered still to keep apart those who in their personal apprehension of grace are united?" The Bishop of Gloucester answers. He tells us that the contemporary differences do not extend back to the New Testament. These theological abstractions are the substitution of an abstract scheme of salvation in place of personal faith. He grants value to them, but "they are not a necessary part of the Catholic faith."

If the reviewer gets the significance of this study, Lausanne must find its common denominator elsewhere than in abstract doctrine or creed, especially when, as here, different bodies use the same term with different content.

C. S. M.

The Sexual Side of Marriage

By M. J. EXNER, M.D.
W. W. Norton & Co. \$2.50.

THIS IS THE latest, and in several respects one of the best, of the remarkable series of books on sex relations now appearing. They shock many of an older generation who are not accustomed to a frank discussion of the subject, but the books are objective and

wholesome. We shall never have right sex relations until young people have been taught the relevant facts of biology, physiology and psychology.

Dr. Exner's book is written from the standpoint of medical knowledge by one who is also a sociologist and a Christian. It is wholly frank. The organs of sex, their functions, the biology of reproduction, the art of married love, the emotional reactions of both husband and wife, the evils and perversions growing out of sex, are clearly told. The factors in ideal marriage, and the disturbances arising from maladjustments are given extended and instructive treatment.

While one could wish that the treatment of sex might begin with the spiritual relationship rather than the biological, and that maladjustments might have a subordinate place, nevertheless, "The Sexual Side of Marriage" is a wholly valuable book, especially for married couples. It is a mature book, the outcome of many years of study as a specialist.

W. M. T.

The Aftermath of War

YEARS OF TUMULT: THE WORLD SINCE 1918. By James H. Powers. W. W. Norton & Co. \$3.00.

RECOVERY, THE SECOND EFFORT. By Sir Arthur Salter. Century Co. \$3.00.

ALTHOUGH THESE volumes deal with the same subject matter, they are poles apart in spirit, method and outcome. Mr. Powers looks at the nations and their leaders as a dramatist, describing events with his personal interpretations in the most startling forms and contrasts possible. His interest is primarily emotional, sensational, rather than historical. He marshals the overwhelming mass of his material to support his main thesis—that the Versailles Treaty was from first to last a huge injustice and the real cause of the Years of Tumult and of the world's political and economic disasters since 1919. He leaves the reader with a profound pessimism.

Sir Arthur's approach to the same tumultuous events is that of an impartial historian. His chief concern is to understand what has happened and why—particularly from the standpoint of the economist—and then to suggest a way out. He analyzes the functions of trade and banking, of commerce, loaning, borrowing and credit.

He pays special attention to the "Dead Hand" of huge reparations and inter-governmental war debts. He is alert for those facts and factors which may be utilized by statesmen, industrialists, financiers and trades in overcoming the incomparable disaster in which the nations find themselves.

In his chapter on Security, Sir Arthur

declares that "in strengthening the (world's) peace machinery . . . there is little or nothing more that Europe alone can do. Every engagement into which European countries may enter is at present undermined by a complete uncertainty as to America's attitude." Hence, Europe is at a loss how to proceed to strengthen the "collective system of peace" and general security. The only possible alternative to a collective system of security is that of reliance on military power. He appeals to America to let Europe know what she is willing to do, and he makes a number of suggestions, recognizing that American membership in the League of Nations is not a practicable proposition.

In the judgment of the writer, Sir Arthur has given us the most important and illuminating study of the world situation that has yet been published.

S. L. G.



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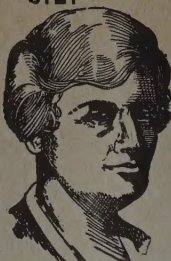
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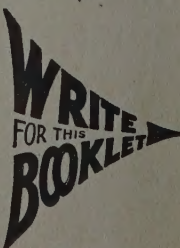
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